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METHODIST EPISCOPAL MISSION NUMBER

Union or Fellowship?

Bishop Herbert Welch, D. D., LL. D.

Education—A Policy by Evolution.

Rev. B. W. Billings.

Korea's First Ordained Protestant Minister.

Rev. Kim Chang Sik.

Women from the Throng.

Dr. Mary Stewart, M. D.

MAY, 1922.

SEOUL, KOREA.

The Korea Mission Field

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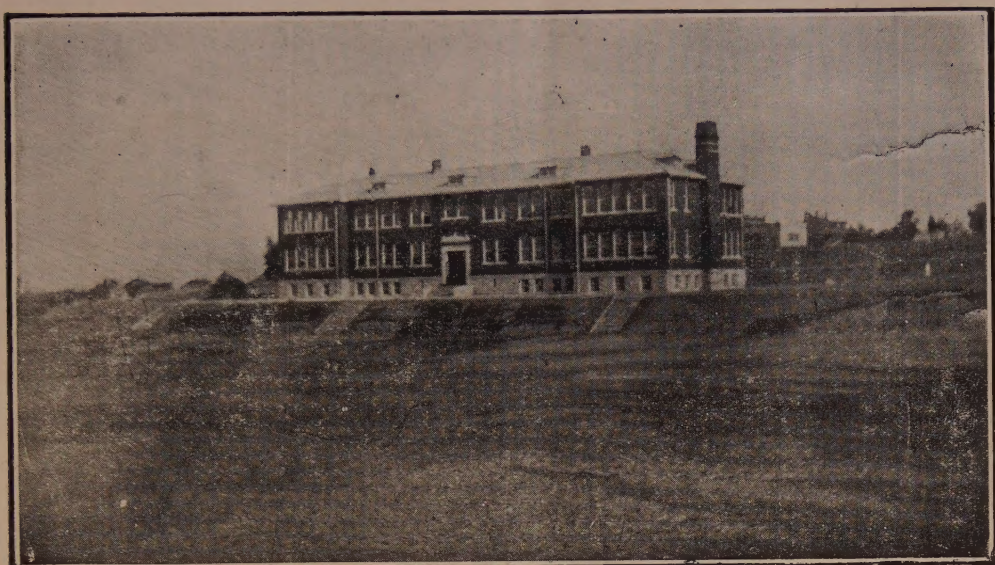
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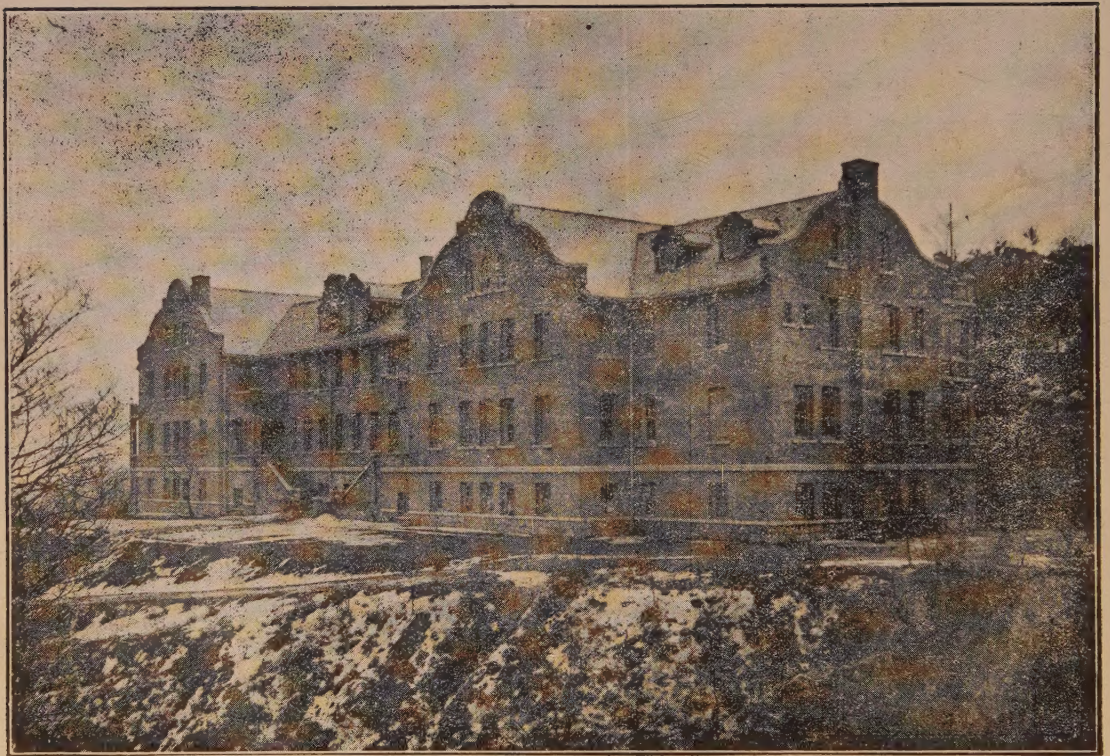
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THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

issued by the Federal Council of Evangelical Missions in Korea

VOL. XVIII.

MAY, 1922

No. 5

A PAGE OF

FACTS AND FIGURES

CONCERNING THE

KOREA MISSION OF THE METHODIST EPISCOPAL CHURCH

WHEN—Founded by the Rev. and Mrs. H. G. Appenzeller, ...
First Annual Meeting, August 17, 1885. Total 2.

WHO—Board of Foreign Missions, Adults 47
Children 37
Womans' Foreign Missionary Society 46 Total 130.

WHAT—Working as 1. Evangelists, Men 7, Women 15
2. Educators " 9, " 23
3. Doctors " 5, " 3
4. Nurses " 2, " 4
5. Sunday-school, " 1, " 0
6. Treasurers, " 1, " 1

WHERE—Stations at Chemulpo, Haiju, Kongju, Pyengyang, Seoul, Wonju and Yengbyen

WHY—To minister to a constituency of
Church Members 19,985
Primary Students 8,148
Higher Common School Students 1,703
and
3¼ MILLIONS OF POPULATION

UNION ENTERPRISES—1. Severance Union Medical College, 2. Chosen Christian College, 3. Union Methodist Theological Seminary, 4. Union Methodist Woman's Bible Training School, 5. Seoul Evangelistic Social Center, 6. West Gate Union Primary, 7. Work for Korean Students in Tokyo, 8. Hall Union Memorial Hospital, 9. Christian Literature Society, 10. The Federal Council. 11. Pierson Memorial Bible School.

NOTE. While the following articles have been prepared on request by writers believed to be able to state fairly the attitude and policy of the Methodist Episcopal Mission and Church, it should be remembered that, except where formal declarations are quoted, they are giving their personal impressions of the facts rather than official statements, and the Mission must not be held responsible for utterances which it has not itself specifically considered and endorsed.

Union or Fellowship?

BY BISHOP HERBERT WELCH.

The problem of church reunion has recently been brought to the front in many parts of the world. The waste and friction accompanying the Christian propaganda, not only in so-called Christian lands but in non-Christian lands as well, have attracted deserved attention. Denominational ambition, distrust, pride, and even positive hostility, in relation to other religious bodies have resulted in overlapping and selfish competition, to the discredit of the church and the loss of the kingdom.

Many have argued that the only method of combatting successfully these acknowledged evils is to combine the bodies indulging in them. This seems, to be sure, a rather mechanical way of overcoming a spiritual difficulty; yet much can be said and much has been said in its favor which is not merely plausible but to many convincing. Plans therefore and organizations, numerous and active, have come into being to further the reunion of Christendom, that is, an attempt to merge into one ecclesiastical body the many Christian denominations. Special prominence has been given to the dignified yet fraternal proposals on reunion of the Lambeth Conference of the bishops, metropolitans, and archbishops of the Anglican churches, set forth in 1920.

I do not undertake at this time any extended discussion of the questions involved, but only mention the problem in order briefly to indicate the attitude of the Methodist Episcopal Church with regard to it. The bishops of our church, at their meeting in Syracuse in November, 1921, adopted a reply to the Lambeth proposals from which I quote a few sentences.

"Respecting the reunion of Christendom, we recognize the desirability of a visible expression of the spiritual unity of all who confess the Lord Jesus Christ as the only Mediator between God and man. In furtherance of the spirit of unity, we have gladly entered into

fellowship with our brethren of the various religious communions, engaging with them in frequent interchange of pulpit ministrations and other forms of Christian service; recognizing freely the ministerial credentials of worthy men who come to us from other branches of the Church of Christ; and seeking in all ways to promote that spiritual oneness for which our Saviour prayed.

"In matters of faith and practice, we find ourselves, as our Articles of Religion, our Ritual and the teachings of Methodism show, in close accord with the Lambeth Conference.

"But respecting the condition of Union laid down in the Appeal with reference to ministerial orders, we are compelled, with all due regard for the earnestness of the proposal and in full view of the tremendous issues at stake, to register our dissent. We are not unacquainted with the history of ministerial orders. Holding that the ministerial orders of the Methodist Episcopal Church are fully valid and divinely sanctioned, we cannot consent to make them secondary to any other. Nor can we, even for the sake of a united church, cast any shadow of doubt, or irregularity on their ministrations, which have been so signally honored of God.

"The fact that our Anglican brethren feel that they can recognize the orders of priests from the Roman Catholic and Greek Orthodox Churches, but demand reordination for the ministers of Protestantism, would indicate that they hold a theory of the 'historic episcopate' which we could not accept for ourselves and which we could not consent to demand from the ministers of our honored sister communions in the United States and elsewhere."

And the bishops of our church resident in Asia, considering the same problem with special relation to practical forms of united endeavor passed at their meeting in Singapore in March, 1922, a resolution from which also I

quote a part: "Medical work provides perhaps the most favorable opportunity at present for union effort, and in places higher education has been successfully conducted on this basis. In all schools below college grade we have found it desirable, in order to secure the best results, to conduct our own institutions. Union in evangelistic work is difficult to attain save as it is preceded by cooperation of effort and federation of organization.

"We hold that the genius of Methodism is catholic and we are ourselves ready to do all we possibly can to promote the spirit of unity and the progress of federation and cooperation. We gladly recognize the membership and ministry of other churches, we are prepared to exchange pulpits and to join in united communion services, to respect territorial rights, and to meet in conference on the problems that perplex us.

"In a word, while we question whether the time has come for organic union of our Methodist churches with those of other names, we hold ourselves the servants and advocates of Christian unity—that spiritual unity which is the bond of peace, which alone can make Christ's people one as He and the Father are one—and we are eager to follow providential guidance as it shall lead us into ever closer fellowship with all Christian people. 'We desire a league, offensive and defensive, with every soldier of Jesus Christ.'"

This is sufficient to define in general terms the position of the Methodist Episcopal Church. Its people lay far more emphasis on unity than on union. Union without unity would be a

disaster rather than a blessing. Unity, if sincere and persistent, will create its own appropriate forms, whether of union or of federation. The vital aim—the objective to be steadily and prayerfully and humbly sought—is unity, unity of the spirit.

This is a movement not simply in the church but in society and in the race, and its varied forms are like unto one another. It is greater to be a Christian than to be a Methodist or a Presbyterian; it is greater to be a citizen than to be a member of a particular family; and "above all nations is humanity." What the denomination is to the Church, the family is to society, the nation is to the world. The family need not interfere with patriotism but may rather nurture it. Loyal nationalism should not detract from an ardent internationalism. And the spirit of unity may harmoniously co-exist with denominationalism, unless this degenerate into sectarianism, which is always and everywhere a curse.

As we study the current movements of the state, in business, in society, in the church, the question will arise whether uniformity or variety is the goal of history; whether union or cooperation is the watchword of ecclesiastical progress. Certain it is that the true basis of Christian fellowship is to be found not in a common theology, not in identical forms of church government and worship, not in precisely similar views of conduct, but in the Spirit which inspires and in the spirit which moves. "If thy heart be as my heart, give me thy hand."



Evangelism—"By Their Fruits"

BY DR. W. A. NOBLE.

Few people find interest in a report of religious work which is largely made up of statistics. It is not therefore the purpose of this article to emphasize the statistics relating to the evangelistic work of the Methodist Episcopal Church in Korea as they may be found in the reports of the Federal Council. The spirit of the Church and its activities are of deep concern to all; for all missionary effort receives its "esprit de corps" mainly from the spirit of the Christian communities as expressed in the churches.

A recent campaign of a period of ten days on the north-west Whanghai work will illustrate something of the spirit and much of the activity of the workers as conducted in our communion at the present time. Twenty-five volunteer workers were collected from different sections of the district and the campaign for winning converts and the establishing of churches began early in February. At the close of ten days, reports revealed the following results: New believers numbered 1,172, nine new groups were organized, the building of seven new churches was projected with subscriptions secured to cover half the expense of the work, and plans started for the erecting of two new school buildings toward which ₩3,000.00 was secured, later growing to ₩4,000.00. The total subscription for the several enterprises amounted to over ₩7,000.00. The total amount of cash expenditure in the campaign amounted to ₩281.00 about 24 sen for each new believer, and the investment yielded ₩7,000.00; but what was more important than any other item was the organization

of the several groups of Christians.

At one point during the campaign thirty families brought together their fetishes and ceremoniously burned them. At another village five men watched the Christians closely and finally concluded that normal reform was exactly what they themselves needed, so they made a compact that none of them should either smoke or drink alcoholic beverage; and to make the compact more binding they agreed to forfeit ₩3.00 to the other members of the compact if one of them broke the pledge. Later they concluded that their only means of success in an effort to reform would be to join the church and this they did.

One district reports an increase of 20% in number of believers during the past year and 25% increase for the Sunday-school and the probationer list 95%.

Another district gives the following interesting statement: "Comparing last year's report with this year there is an increase of 200% in self-support, 100% in number of baptisms, 32% in number of probationers, 40% in number of seekers and 23% in the total number of adherents. The Sunday-schools show an increase of 53% in enrollment and 37% increase in the average attendance. The total receipts on the district are 171% higher than at any previous report."

Preaching from house to house and the holding of Bible classes have been the methods that have counted most. The object has been that every man, woman and child should have an opportunity to study the Bible under a competent teacher.



Education—A Policy by Evolution.

Whose Impetus is that they may have Life and
have it more Abundantly.

BY REV. B. W. BILLINGS.

At the various meetings of the Mission educational matters are naturally frequently discussed and in many cases decisions are reached which have had their effect upon the development of our work. However, the educational policy of the Mission can be learned more readily, by a study of mission educational activities than by reference to mission Minutes. This means that the policy is a vital one worked out in practical experience as we have endeavored to do our bit toward training Koreans for the heavy tasks which surely await them. A study of our educational work will show that we have tried to build on Christ as the chief corner-stone and that our supreme emphasis has been upon the development of Christian character. It will farther reveal a few facts enumerated below.

First, stated negatively, we do not hold ourselves responsible for the education of all the youth of Korea or even all the youth in the territory more especially assigned to our mission.

Second, stated positively, we hold that it is the high privilege and solemn duty of the mission and, later on, of the Korean church to train enough of the youth of Korea to assure to the church an intelligent leadership and to society trained men in the various lines of legitimate activity, men so committed to Christ and so humbly following His teachings as to insure that society shall be permeated with Christian teaching and transformed by Christian practice.

Third, with the sole exception of such things as are clearly a violation of intelligent Christian conscience, we stand for conformity to all government rules and regulations. To that end we have registered our leading schools. We feel that this attitude of conformity and manifest friendliness puts us in a far better position to obtain privileges such as religious

freedom and a more diversified and liberal curricula, things which are our reasonable expectation in this new age. We still have the utmost confidence in love and cooperation as the most effective means of securing abiding results in all Christian service.

Fourth, partly from the force of circumstances and the inability to staff our mission up to our expectations, but largely from a firm conviction that the Korean leadership must increase even though we labor in less conspicuous positions, we have for many years followed the policy that all offices in connection with our educational work are open to Koreans just as soon as they can qualify to hold them—pledging ourselves to that openmindedness which will give them the advantage of the doubt as to when they are ready so that they may learn by their mistakes if need be, just as we all have had to do.

Fifth, to train leaders as rapidly as possible the mission endeavors to send a few of its best students abroad for study, introducing them to Christian friends and schools, so that their training may be a blessing and may insure as far as is possible their return to service for their own people here.

Sixth, while we are grateful to God that the great majority of the students in our schools are professed Christians, we do not feel bound to any policy which refuses admission to any student who has not made an open profession of faith. We believe that there is an atmosphere in a school where the large majority are Christians that will leaven the lump and lead all into lives of fellowship with God.

In brief, we have great confidence in the seed and in the soil and a great assurance of a rich harvest if only we who are called to teach shall so follow in the footsteps of our Great

Teacher as to "adorn the doctrine of God our Saviour in all things."

The results of this policy and the instruments for carrying it into effect are 104 primary schools within Methodist territory largely supported by the Korean church but assisted in important places with mission funds. These have enrolled 4,772 boys and 3,376 girls according to the last report.

The four higher common schools for boys

which are conducted by the mission have 1,156 students and three higher common schools for girls report 507 students.

The graduates of the higher common schools can continue their education in the Chosen Christian College which offers literary, commercial and scientific courses and is a union institution in which we are in full cooperation, or in Severance Union Medical College, or in the Union Methodist Theological Seminary.

The Ministry of Healing.

BY DR. A. G. ANDERSON.

Medical work has always been an integral part of the program of evangelizing Korea, and who can tell how much of a factor it has been in the wonderful success which has attended the preaching of the Gospel of Christ? It cannot be doubted that it has been a means of opening new work, and that it has been a great help in revealing the spirit of Christianity and establishing a church, no one can gainsay. If we recall the Master's blessing on the giving in His name of a cup of cold water to the thirsty, surely our efforts have been well directed and the investment of life and money has been well worth while. The Methodist Episcopal Church has given considerable attention to hospital work in the homeland as well as abroad in its missionary endeavors, and Korea has had medical workers from the earliest day, and a generous proportion of mission funds has always been used for this kind of work with the heartiest approval of all members of the mission. Our only regret is that we have not had more funds and workers. Medical mission work has not outlived its usefulness in Korea, but is destined to stay as long as missions are needed.

The use of larger funds for medical missions is to be heartily recommended, and hospitals should not be compelled to depend for funds too much on receipts from patients, for by so doing we tend to diminish charity work, because the receipts from pay cases, though

larger, are not large enough to pay running expenses and leave a margin for the care of charity cases. Mission appropriations enable us to do charity work, and large numbers of the poor are treated free or as part-charity cases. The ideal way, it seems, would be to run our hospitals entirely for charity, leaving "pay cases" to private practitioners. Such an arrangement may not be practicable, but it is an ideal toward which we should work. It is to be hoped that some day soon Korean Christians will give adequately for this work; but in the meantime the burden falls on the missions. What a glory it would be if the churches or missions could maintain such institutions for the poor as the county hospitals at home, adequately equipped in every detail and well manned!

The aim of our Mission is to maintain small hospitals of a respectable grade and of a strong Christian character with every worker a genuine Christian, and a sincere attempt made at preaching the Gospel.

We have medical work in Seoul, Wonju, Haiju, and Pyengyang, and a new work is opening up in Kongju. We have five hospital buildings, of which two are for women only, and a dispensary for women has been opened recently in Chemulpo. Hall Memorial Union Hospital in Pyengyang is operated in union with the Presbyterian Mission, and we have an interest in the union work at Severance Hospital and Medical School. We have a

doctor and a nurse appointed to work in this institution and one more doctor will be added to that staff. Two new doctors have arrived recently, who are stationed at Haiju and Kongju, and their coming is encouraging and inspiring to the mission.

I am glad to be a witness to the satisfaction and joys of medical mission work. It is more than eleven years since we came to Korea, and we have found a field of usefulness that

satisfies the heart, and it is a pleasure to record that we feel it has been well worth while. We have had abundant opportunities to help the needy and to preach the Gospel of an all-sufficient Christ to hungry souls, and in this we rejoice and give thanks to God. To anyone who is contemplating medical mission work, we can testify that it is a soul-satisfying work.

There are Schools and Schools.

BY REV. J. V. LACY.

Up to the present the chief organ of religious education has been the Sunday-School.

We are definitely looking forward to assisting this work by means of other organizations, such as religious instruction in the day schools, the Boy Scouts, the Campfire Girls, and young peoples societies. This has not yet been accomplished, nor is it merely nebulous, it is coming to pass. This does not mean that we are intending to do anything other than further the Sunday-school movement, but rather that we are willing to recognize that an hour a week spent in Bible study is not sufficient to make efficient adult Christian citizens in the earthly Kingdom of God.

The purpose of this article is not to discuss what is going to be done, but rather what has been and is being accomplished, and under three heads:—

(I.) Quantitative Growth; (2) Qualitative Growth; and, (3) Growth in available English Literature.

I. Quantitative Growth. Statistics are dry but they are the bones that often indicate the nature of life, and are of interest at least to the anthropologist.

	No. of Schools.	No. Officers and Teachers	Member- ship	Average Attendance
1920	458	1,666	22,790	17,252
1921	500	1,971	27,599	20,752
Increase	42	395	4,809	3,500
% increase	9	18	21	20

One could not wish for a more rapid growth than that. If it were more rapid it would be too fast for proper digestion and conservation, and would be a repetition of past years where rapid development was followed by retrogression.

Several tendencies may be noted. First, the increase in teachers is not keeping pace with that of the students. But the need is just the opposite. Second, there has been least progress in the number of schools. This is probably a good sign when one realizes that as it is there are less than forty two children as the average attendance number. On the whole, however, the growth indicates a healthy normal development.

II. Qualitative growth. Those who have been in touch with Sunday-school work at all have noted the preliminary rumblings of a threatening storm, if the demand for better tools, better literature, better teachers for Sunday-schools is not supplied. This demand has made possible and necessary development along certain lines. The general Sunday-school literature has been growing in volume. The great demand as indicated by the rapid sale of such literature is making it profitable both for the translator and for the publisher. Another indication and result of the present discontent is the rapid development of the teacher training course offered by our Sunday School Board. Over three hundred have

already begun and almost four hundred have applied for the course, the latter waiting for the second edition of the teacher training book, by Mr. Hong, "Modern Sunday-School Methods."

The institutes also fill a great need. Books reach many, but really to get productive ideas there is nothing like an institute. The intimate touch of a powerful personality is the peerless means for stirring up thought. It is the great stimulus to action. Institutes have been, or will be, held that will cover the whole of the field.

Perhaps the most effective means of substantial and lasting growth has not been mentioned. It is the introduction of courses on religious education in the schools for training religious workers. There are such courses now in all our advanced schools.

To the present time these have been the main methods used in reaching our field, with the purpose of raising the standard of the work.

III. English Literature on Religious Education. Another matter which has no immediate bearing on the subject of the field work, but is of vital interest to the missionaries, is the quality and amount of new books that are coming from the press every week. Let me mention just two;

James V. Thompson's "Handbook for workers with Young People."* The Korea field does not need an introduction to this author. His effective labors during the past winter season make him known and respected by us all. His book reflects his own characteristics. Clear and simple language, concrete, and always to the point. His aim and outline are clear. It is helpful for workers with young people who desire to advance the cause of religion among them.

Mary E. Moxey, and Daisy Kendall Ward have given us a small handbook, "Parents and their Children."* At the beginning Miss

Moxey asks the question, why she should be competent to write about such a subject when she is not a mother. The author's answer to the objection appears satisfactory. Summarized the answer is as follows;—(1) She has lived intimately with them; (2) Conferences have been held with mothers on specific problems; (3) Consultations were held with mother's class in Sunday-school; (4) Several successful mothers criticized and corrected the manuscript. The book does not have a special vocabulary. It is so short that "he who runs may read." There are one hundred and forty small pages. From the first chapter to the last it is lit up with actual life stories, which not only kindle the intellect but give the whole book a heart. These illustrations make its discussion concrete, and applicable to every home where there are children.

Note this bit from the chapter on Home Government and Discipline. The section is entitled, "Avoiding Crises."

"Much 'discipline' could be avoided by wise employment of the child's energies and an appeal to natural interests. It may be harder to think up a 'do' than to repeat an automatic 'don't' but easier in the end.

A wise little mother of four vigorous boys said, 'If things come to an issue between us, I always win; but I see to it that there is seldom an issue. Observation of this mother showed that she accomplished this not by distracting the child from an enterprise that he had already undertaken, but by directing his attention to enterprises that were permissible. When she made biscuit for supper she called the oldest, who was not yet four, to her with a voice that promised pleasure in store, and tying a large apron around him in the high chair, gave him a piece of dough and a thimble cutter and let him make biscuit all the time she was working. When she had finished, his biscuits were put into the oven in a little tin. Then she said, "See, mother is taking off her apron and washing her hands, and so will John" and John did, without demurring or teasing to keep on longer with the fascinating biscuit."

Those who have even a slight acquaintance with the field of religious education, or the literature on young people, and children, know the author's name. And are assured that anything from her pen is a finished product. The book is just off the press.

*Abington Press, New York and Cincinnati, 75 cents net.

Kwang Sung—"Established so that the Light of Christ might Shine."

BY REV. WILLIAM E. SHAW.

"For with Thee is the fountain of Life :

In Thy light shall we see light." Psalm 36. 9.

"What is the hope of Korea?" I put this question to one of our native leaders and quick as a flash came back the reply: "Christian education for our people is the hope of Korea."

Having sensed this hope before I had reached her soil or talked with her people, it was significant to me that the first missionary edifice in Korea that was pointed out to me should be the new Kwang Sung Higher Common School—a thoroughly modern Christian educational institution, established, as I am told the name suggests, "that the light of Christ might shine."

How appropriate it is that we so often refer to an institution as a "plant!" A mushroom is also a "plant" but here is a case where "things equal to the same thing are not equal to each other," mathematical text-books to the contrary notwithstanding, for an institution such as a school is in no sense like a mushroom. Aside from the fact that mushrooms grow quickly, it is also a commonplace that they grow with little or no care. A Christian school is not so. Fascinating it has been to me to dip back into the history of Kwang Sung to see who the care-takers have been—to see who did the planting and the watering while God was giving the increase! I found the names of Hall, Noble, Becker, Rufus, Billings, Moore and others in the list of those who have tilled the soil and nourished the growing plant. Far back in the early nineties, when some of us were wearing the kilts that fond mothers insisted on dressing small boys in, seeds were being sown for this school which has meant preachers and teachers for this generation.

It has taken nearly thirty years to develop the institution we know as Kwang Sung, and from the records it is clear that the little plant

had to weather more than one storm to prove its right to existence. There were times when the handful of young boys had no other school house than the old Nam San Church, times when classes met at night rather than during the day, times when for a season forces were joined with our Presbyterian brethren, and times when, after adjustments and changes of personnel, Kwang Sung thrived in its first real home, the so-called Science Hall, which bears a corner-stone dated 1906. But all through the years the plant was developing. It was not only blossoming and bearing fruit but it was digging its roots deeper into the earth as well as strengthening its work and growing "in favor with God and man."

Then came forward one of her earliest students, Mr. Kim Tuk Su, who is the principal of the school at the present time. In 1905 he was one of the boys who studied in old Nam San Church. Later, in 1905, he was one of Mr. A. L. Becker's students and in 1912 I first met him as a college-mate at Ohio Wesleyan University. In September, 1916 after graduating from O. W. U. and securing his Master's Degree at Columbia University, he returned to Pyeng Yang to take charge of the school of his childhood. Isn't that exactly what we mean by training native leadership?

Working with Doctors Moore, Noble and Anderson, Principal Kim began plans for extending the work, for enlarging a fruitful plant and our Centenary Movement in 1919 made possible the fine new Kwang Sung structure.

Some \$ 40,000 U. S. gold was expended in the construction of the imposing redbrick and white stone edifice which dominates one of the main highways of Pyeng Yang. About half of that amount was a gift from the church which supports Mr. Kim, Grace Methodist

Episcopal Church, Oil City, Pa. The new building has eleven class or lecture rooms with an average seating capacity of fifty boys, two science equipment rooms and a science laboratory. One fresh from America misses an auditorium and a gymnasium but those things are in the plans for a later day. The structure is steam-heated and is wired for electric lighting.

The 337 boys who were fairly pushing the walls out of the old Science Hall were glad when in the fall of 1921 the new school was dedicated by Bishop Welch and thrown open for use. Things were "looking up" as the American "doughboy" in France used to say when a new outfit was issued to him.

And now the end of the architectural feat "is the beginning of the enterprise" in a very real sense. The plant is destined to grow larger and stronger with the ever-circling years. Today as I write eight hundred boys are literally storming the doors of the school for the annual entrance examinations. They have come, as it were, "to take the Kingdom of God by force." We could not take care of them all if every one passed the examination. Since approximately three hundred of last year's students will return to complete their work, only about one hundred and fifty of these eight hundred applicants can be admitted. Our budget for the year will only allow us a student body of four hundred and fifty.

"Why don't the boys go to the non-Christian schools?" Read again my Korean friend's answer to the question. What is the hope of Korea?" "Christian education is the hope—the only hope," so they believe.

Kwang Sung was registered and recognized by the Government in April 1918, and in April 1922 was registered under the new Government Regulations which provide for a more extended Higher Common School course—five years instead of four—a system which parallels the Government Middle Schools for Japanese boys.

Aside from the "hope" to which the native leaders give expression, "Why is a Christian school?" From the standpoint of the missionary and his constituency back home the Christian School to serve its purpose must be a mighty factor for evangelization. Can Kwang Sung continue to be a power for penetrating the black night of paganism and for opening the eyes of the blind? She can, and God being her helper she shall continue to be such a power, in spite of the handicaps from restrictions. If religious exercises cannot be held in the school building proper, it is still possible to hold daily chapel services in another building, which is the plan being followed at present. If Bible study is not prescribed by the regulations of the Government, it nevertheless can be and is being given a place in the curriculum of every student.

With the thirteen native teachers and the Principal active Christians, with one missionary teacher (Mrs. A. G. Anderson during the past year) doing daily work with the students, with systematic Bible study in the program of every student, with thirty minute religious services for all students each day and with more than eighty per cent. of the student body professing Christians, it is impossible for a boy to go in and out of Kwang Sung without being subject to a time exposure of Christian influence.

But our task is not to develop nominal Christians! We are after Christian leadership and unless we can continue to produce that sort of fruit our plant must wither and die like the grass under a tropical sun.

Of the class of twenty-five boys which graduated in March 1922, nineteen are going into some form of altruistic service, either as preachers, teachers, or doctors. That is a testimony to some of us that Kwang Sung, "Established that the Light of Christ might shine," is growing and going in the right direction from "strength to strength."

Korea's First Ordained Protestant Minister.

A sketch of his own Life by the Rev. Kim Chang Sik.

(Translation by MRS. W. A. NOBLE.)

Should I write of my life I could not say that I had done anything for my Master. Indeed, I could only say that I am an ignorant slave. Since you who to me are as a parent bid me write to Mrs. Ohlinger of my life, I will set forth its principal events.

I was born in Saing Kum village, Syung Tong magistracy, Suan Co. Whang Hai Province. When I was eleven years of age, I began to study Chinese characters in an old fashioned Korean school and studied there until I was sixteen. From then on till I was twenty-one I worked at farming. At twenty-one, I left my home and went to Seoul. Then for eight years I wandered from place to place working my way and travelling in all the provinces of Korea.

At the age of 29, I married Miss Notuk Pak. Soon afterward I saw the westerner for the first time, I thought him unmannerly and like a savage. I heard that the westerners caught Korean children and ate them. I doubted this, but wanted to find a proof of the rumour so secured work with a foreigner. While working at the home of the Rev. F. Ohlinger I carefully observed the his life and also Mrs. Ohlinger I found nothing evil in them. I finally realized that their life was a pattern to be followed and soon began to believe in Jesus. From that time on until the present my heart has had God's peace.

Mr. Ohlinger gave me the Gospel of Matthew and opening it at the fifth chapter asked me to study it from there on. I was happy, and later desiring to study more, he gave me the catechism called "The Bible Catechism." Each evening he taught me and Mrs. Ohlinger also taught me many things. I studied till I could almost repeat from memory the whole of the four Gospels. During this time I also received instruction from Rev. H. G. Appenzeller.

When I was thirty-five Mr. and Mrs.

Ohlinger returned to America and I accompanied Dr. James Hall to Pyeng Yang as a local preacher. It was under the appointment of Bishop Malleliu, August 1892, that Dr. Hall began his work.

Seven years later I was ordained a minister. On our first visit to Pyeng Yang we lived in a Korean inn and preached. In March 1893, I moved with my family to Pyeng Yang. Dr. Hall made repeated prolonged visits from Pyeng Yang and in his absence would leave me in charge of the work. It was certainly a great responsibility that I carried. I determined that in taking charge I would do all things according to the teachings of the Gospel and correct the bad customs of Pyeng Yang and preach the doctrines of Christ; thus doing I met persecutions as did St. Paul even to being cast in prison and beaten. Although I met all these trials, still not for a moment did they overwhelm me, but I was the more zealous and felt in my heart that I could conquer all the people of that city.

About this time a war broke out between Japan and China. Pyeng Yang became a battle ground. Soon word came to our home within the walls that the Chinese were beaten and that hordes of Japanese soldiers were pouring into the city. Seeing this the people of the city were panic stricken and multitudes fled from the city, but I was not at all frightened and felt that my duty was to remain and help save the souls of the people who were left. I was also enabled to minister to their physical comfort in many instances and from that time on many became Christians and churches were founded. Although our followers were organized for worship they were really very weak Christians.

When the fighting was over Dr. Hall re-

turned to the city and was soon attacked with typhus fever and laid down his life.

For two years I had charge of the work in Pyeng Yang and the first Methodist church in north Korea was built in this city, the funds being contributed entirely by the Korean brethren. It was a six kan building (8'x 48).

In 1896, Dr. Noble came to Pyeng Yang and with me as his helper began to work. To tell of his coming causes again a thrill of joy. I was aboundingly happy, aboundingly thankful. Sitting here alone trying to tell of it, a lone am I laughing with joy over the memory of it; I am like a drunken man, like a crazy man, for a while I sit quietly holding my pen while I am in reverie—again I write.

In 1899 I received my appointment to Samwha and went there to develop the Church. After two years in service there I returned to Pyeng Yang. Three years later I was appointed to Sinkai in Whanghai Province. I served three years at this point then again was appointed to the First Church, Pyeng Yang, and at that time rebuilt the parsonage. My next appointment was at Yen-an, 100 miles south of the city in Whanghai Province. Later I was district evangelist travelling over the whole of the province. I then served the

following appointments: Sin Chang, Unsan, Tokchung, Kaichun, Yangtuk, Mangsan, Yengbyen, Whoichun, Wonsan and Chaichun.

In 1901 I was appointed evangelist of the West Pyeng Yang District living at Chinnampo. In 1904 I was appointed District Superintendent of the Yeng Byen District and held that position for six years and then was appointed evangelist at Suwon of the Kyengki Province, where I remained till last Annual Conference when I was transferred to Haiju.

Under these various appointments I have moved ten times, have been privileged to enter new territory where there were no Christians and there helped raise up a Christian church in forty-eight places: have been privileged to preach the Gospel in 125 different centers and have gone as a visitor to about forty-five other places and preached. Altogether I have traveled on foot and have preached at 170 different centers where churches have been organized. I have visited nearly all of our Methodist churches in Korea. In all this I have been privileged to work for the Church for thirty years without having been once sick and have never missed a Sunday service in all these years, for which I thank my God.

Women from the Throng.

That they may touch the Seamless Robe and be Healed.

BY DR. MARY STEWART.

For thirty years the dispensary at East Gate, Seoul, has been administering the healing draught, binding the wounds, passing a smile and words of love to the women and children of Korea.

It is ten years since the hospital was opened to a larger medical service.

Could we peep into the past and see the changes wrought in the life, habits and customs of the women during these years, the transformation from the chrysalis to the but-

terfly would not be more wonderful. How in the first days the women ventured out in closed chairs and skirted head dress, timid, doubtful of a cure, and yet the desire for adventure which is pent up in every life found an outlet in a visit to the dispensary for women.

Today with the same spirit of daring in doing something out of the ordinary, she comes in her automobile, free from timidity, yet with gracious manners and a poise equal to the most cultured women of the world.

Our dispensary, upon a sunny afternoon if it were not for the sick babies, could be likened to tea party at one of our consulates. It is not unusual for a hundred silken robed women, bepowdered and jeweled, dressed in the latest Korean fashion, short skirts, or long sweeping skirts, according to her place in society, to pass in and out of our dispensary doors. They meet, discuss their little ills, their family troubles, and make new friends, the while they learn many things. It is not alone a place to relieve physical pain but a clearing house for all sorts of troubles, a drunken husband, domestic troubles, poverty, jealousy, church affairs all enter into the work of the afternoon.

There is no shame, no secret that is not poured into the doctors' ears. They are different from the occidental women in that they tell you all they know. One day recently a dainty woman of high rank came in her automobile with three women attendants, conducted me into the private treatment room and told me in broken English that her husband drank some wine with a dancing girl and contracted a disease and she wanted to be examined to see if she, also, might not have the same trouble. So many come and expect us immediately to heal eyes that have been darkened for years.

One cold day in March last year a man came in over 400 *li* of difficult road leading his blind daughter. This time not all in vain for, homeward, after removing a cataract from each eye they retraced their steps, this time she leading the father. Since then, from all along her homeward journey, people have come who are blind, some whom we could heal, and others who were hopeless.

We have three kinds of propaganda carried out in our work, first, the care of mothers and babies. Instructions are printed on the mimeograph and read by the nurse to the patients

or parents, and followed up in the home as far as we can.

Second, tuberculosis,—how it is contracted, why the patient must have a room to herself and the very best food, and live much in the sunlight. We have many more young women from the well-to-do homes with tuberculosis than from the poor ones, but they come to us too late ever to be healed. So we bend our efforts upon the other members of the family.

Third, vice. In the first five years of our hospital service, we had but two women come to the hospital asking us (though trying to make us believe it was some other disease) to deliver them out of their trouble. Since the independence disturbance, with husbands in prison or out of the country, it is a weekly occurrence to have some deceived woman or girl come to us for help. These women range from girls of sixteen to women of forty-two. Last week a woman of these years of discretion came from a long distance in the country seeking relief from her disgrace. During the year 1921 two women died in the hospital from poison taken in their homes to deliver them from their sin. One of the husbands was in prison, the other in Shanghai.

"There is a place where thou canst touch the eyes
Of blinded men to instant, perfect sight;
There is a place where thou canst say, "Arise!"
To dying captives, bound in chains of night."

But how much do we use this power in our medical work? All of our work at the hospital is begun with prayer. The helpers have their prayers at 7:30; at 8 o'clock all are ready for the work of the day. At the dispensary all of the work is begun with prayer and a hymn. Then the Bible woman prays with individual patients who seem to need encouragement. But it is the following up of the work that really counts the most.

The romance, the comedy, the tragedy, that enters into a day's medical work at the hospital would make an interesting volume.

Ewha Haktang

Woman's College of Korea

BY ALICE R. APPENZELLER.

The Woman's College of Korea, better known as Ewha Haktang, or Pear Flower School, in Seoul, has the distinction of being the one school in all Korea which offers higher education for girls. Only recently have Korean men as well as women realized the value of educating girls beyond the elementary grades. With the new spiritual awakening in Korea has come recognition of necessity for the best in education and training for women as well as for men. While old and new forces struggle in this ancient but newly aroused people, they are feeling the urgency of highly trained Christian leadership for the womanhood of their country. By every sign of favor in patronage and cooperation the Koreans are begging that this college be developed.

History and Growth.—Mrs. M. F. Scranton, first missionary of the Woman's Foreign Missionary Society to Korea, opened the school in 1885 with one pupil. The name Ewha Haktang, or Pear Flower Hall of Learning, was given by the royal family. From a humble primary school of a few waifs, the institution made its way into the favor of the people until they were willing to entrust their daughters to its care for a longer period, and finally high school work was added, the first class having been graduated in 1907. To supply the immediate need for high school teachers a college course also was gradually added, until in 1914 the first three girls in Korea to complete a college course received their diplomas.

The site of the school is one of the finest in the city, on the same street with the foreign consulates and adjoining the property of the Board of Foreign Missions and the First Methodist Episcopal Church. The original land has been added to, so that, with the property of the old Sontag Hotel, ample space is provided for the proposed college building.

In Seoul, the capital, are focused not only the government and civil life of Korea, but the intellectual and religious life as well, so that this great center offers the richest opportunity for broadening and deepening the experience and culture of the student. Ewha college students often hear world-famed lecturers, and preachers.

Faculty.—To Miss Lulu E. Frey, who for twenty-seven years built her life into the school, Korea owes its only college for women. It was her vision that made possible the addition of all the higher departments of the school, when as yet there were no teachers, buildings or equipment. Through her influence special teachers for the college and preparatory departments were secured, until now the faculty consists of American women from Columbia, Northwestern, Ohio Wesleyan, Wellesley, Smith and Baker, as well as Korean and Japanese teachers of high scholarship and training.

Courses.—The college offers a full college course of four years, giving a liberal training through the medium of English. A strong music department is one of the special attractions of the school.

The college preparatory and kindergarten normal departments have many courses in common. With the special needs of the country always in mind, the faculty makes constant effort to have the work in subjects like household economics, kindergarten methods, child study and hygiene of practical value. The great responsibility of Ewha toward Korean girls cannot be realized until it is understood that no other school in Korea offers work above the the second year of high schools. While the lower departments have always been popular, the great increase of the past two years has been in the higher departments, because they are the sole chance for

further study that Korean girls have in their own country.

Graduates:—Seventeen young women have been graduated from the full college course, and 123 from the preparatory. A large majority of the students teach after graduation, but many enter homes, and almost without exception they have filled some special place of Christian service. So valuable is their work that throughout the country Ewha girls are known for their distinction and devotion in whatever they undertake. The college is overwhelmed with requests for its graduates as teachers, and every year the supply falls far short of the demand.

Alumnæ:—Among the representative alumnæ who are serving their generation is Mrs. Helen Kim Choi, who entered Ewha as a little girl, finished the course then offered, and was married to the son of one of the first Christians in Korea, a member of a fine old family, and now a district superintendent. When the college department was added she returned for further study, graduating in 1915. Though the mother of a large family, she feels the responsibility of passing on the privileges she has received, teaching music and taking a prominent part in community and church work. She leads a life of rich usefulness and blessing.

Helen Kim, since graduating from college in 1918 has been one of the strongest members of the school staff. Her exceptional gifts of eloquence and personal magnetism combined with deep devotion to the most fundamental interests of the Christian movement in Korea have made her, though so young, a leader in evangelistic work. She has conducted religious meetings which blessed hundreds of students. In the summer of 1920 she, with six college students, went on a month's evangelistic tour. In that short time of intensive effort 469 new souls were brought to Christ. The spirit set free and developed through Christian education is manifest in this devoted young woman, whose service is the natural fruit of her deep spiritual life.

Mrs. Poksun Hah Yi, since graduating from college in 1919, has been teaching at Ewha and in the Woman's Bible Training School. Her parents tried to force her to marry a non-Christian, but she outwitted them by marrying a fine Christian man, to whose life she joined hers that they might be unhampered in Christian service. Though political conditions have forced him to spend most of their married life in prison, her faith and courage are unwavering, and she is busy every day in the Master's work.

Student Body:—Nearly 100 students are now enrolled in the preparatory and college departments, with forty more in the kindergarten normal. They come from every corner of the land, from government and other mission schools. All classes are represented, from the dainty maiden who alights from her own jinrickisha to the poor peasant girl who has walked 150 miles for the coveted privilege of study.

College Home Life:—The college and preparatory girls constitute the governing element of the whole school, and the big sisters help the little ones to grow up into real Christian womanhood. The evolution of these children is delightful to watch. Most of the cooking, as well as all of the work of the dormitory is done by the students, some of whom first learn here the dignity of labor. Every effort is made to have the school a real home.

The fact that our graduates usually wish to be married from the school shows how large a place it has in their affections.

Extra Curricular Activities:—The Literary Society with weekly programs furnishes profit and entertainment, while the Missionary Society gives the students broad horizons. The King's Daughters Circles meet weekly in helpful devotional services, and through this organization local charitable work is done. Every Sunday the college students teach in Sunday-school, furnish music for church services and lead meetings. During vacations most of them assume voluntary service wher-

ever they are, holding impromptu night schools for women and girls, taking light and cheer into darkened homes, or sewing for the missionary fund. The students give with touching generosity from their scanty means, and work untiringly for their people.

Needs:—Up to the present no provision has been made for the housing and equipment of this college and preparatory school of over 100 students. The main building of Ewha Haktang, built to accommodate a school of 100 at most, has gradually been changed, readjusted and repacked, and most of the classrooms have been converted into dormitories where over 200 live. The newly acquired Sontag Hotel is unsuitable as it stands and not worth repairs, but during the warmer months students have been able to use it.

Now with a school of 400, with every available inch used, the conduct of college and preparatory classes and the housing of the students of these and the kindergarten and

normal departments are a physical impossibility. These eager students, the hope of their country, should have sufficient quiet and privacy for their best development. They should not live in such conditions that impaired health is taken as a natural result of education.

College work cannot be done when neither classrooms, laboratories nor libraries are provided, hence these are to be included in the new building. So far this college has maintained a place of intellectual leadership in spite of enormous handicaps. But the precious investment of thirty-seven years of life and treasure must be conserved, and the splendid vision of her who dared begin this great work, must be made a reality in the Lulu E. Frey Hall, which will stand a witness to the worth of Korean womanhood as a pledge that they, with their sisters of other lands, shall have their chance to learn of the abundant life which the Saviour came to bring.

That Southern Million.

Kongju—Koreas's "Smoke from a Thousand Villages."

BY REV. CORWIN TAYLOR.

Location.

Most of the province of South Cheung Chung and a part of North Cheung Chung are included in the Kongju district. The station of Kongju is well situated, being the provincial capital from which radiate six highways. The country like the greater part of Korea is rolling, but there are no high passes to cross and hundreds of miles of good roads that take one by auto to all the important places in the province.

The Seoul-Fusan railroad runs through the district from north to south; the Mokpo line is on the south, and a new line is being built from Chunan to the west coast passing through several important towns in the heart of the western part of the field.

Places of historic interest.

Poo Yah the ancient capital of Paikchay is

situated on the Kum River 23 miles southwest of Kongju; the famous Eunchin Buddha erected when Buddhism was in flower in Korea stands only two miles from the Nonsan station on the Mokpo line. About twelve miles southeast of Kongju, surrounded on three sides by Karyengsan, our largest mountain, is the traditional site for the capital of the next Korean dynasty. Near the station of Sungwhan (Seikwan) can be found a grove of pine trees where the first battle of the Sino-Japanese war was fought between the Japanese and Chinese.

The People.

In round numbers the population is one million, being dense in some places along the west coast and the waterways, and hundreds of villages and towns can be counted in an hour's ride. The three great hindrances to the

establishing of a self-supporting and self-propagating church have been ignorance, ultra-conservatism, and a very small per cent of the common or middle class.

Here one finds the country homes of the former official class surrounded by their tenants and retainers, the former as a rule inclined to hold themselves aloof and take little interest in Christianity, while the latter are dependents and so wholly lacking in initiative that the line of cleavage is very marked, so much so that to establish a church that will meet the needs of both classes and at the same time hold their interest is a task that may discourage the bravest.

The per cent of illiteracy is very high; examinations in Bible classes have frequently to be given orally; on one circuit of four churches which is no doubt exceptional, there was only one man a couple of years ago who could read the Chinese characters. This circuit built two churches last year and one the year before, however, which speaks well for them. There are literally thousands of boys and tens of thousands of girls who are growing up without any opportunity whatever to obtain even the rudiments of an education. The few day schools that we have are meeting a real need but are only touching the edge of the problem. The government primary schools are doing all they can but the applicants are from four to five times the number who can be admitted.

Beginnings of Missionary Work.

Some preliminary work was done in and around Kongju by the Rev. Steadman of the Baptist Mission and Dr. McGill of our own mission, but the Rev. Robert Sharp who gave three glorious years to Korea was the one who with his wife really laid the foundation of the work. Not rugged physically, grappling with the language, building a home, traveling great distances trying to get a grip on the new groups springing up, mobbed more than once, he finally succumbed to the dreaded typhus. His day was a short one but his work

will abide, and many still speak of his ministry during 1903-06.

The Rev. W. C. Swearer and his wife were sent to Kongju in the spring of 1906 following Mr. Sharp's death but Mr. Swearer already broken in health was compelled to leave after a few months for a year of rest in the homeland. These sad beginnings at Kongju drew from Dr. Gale the first time I ever met him, in the book-room of the Methodist Publishing House, the quotation from Tertulian "The blood of the martyrs is the seed of the Church" with the added comment, "that is not quite scripture but mighty near it."

The boat ride and the biscuits.

In the fall of 1907 Kongju was opened as a station when the Cable, Williams and Taylor families moved there. That date is by no means ancient history but it was before the days of roads in that part of Korea, and not being sure of horses, or chairs from Chochiwon station it was decided to go to Pukang which is situated on the river as well as on the railway some twenty miles distant from Kongju, the plan being to drop down the river in a few short and gladsome hours while enjoying the beautiful autumnal scenery of the hills lining the river banks.

The fall had been exceptionally dry and we soon learned what the expression "at the mercy of a Korean boatman" meant, as we were dragged over sandbars, bumped against rocks, left for a couple of hours while the boatmen went for their rice, a smoke, and no doubt a nap. We had with considerable forethought laid in a supply of food which provided us a good lunch. But the entire trip being made in the record time of a day and a half we naturally ran a little low on provisions. Some of the party had their introduction to Korean rice not "like mother used to make" with cream and sugar on it but devoid of all trimmings, not even a scrap of bread to coax it along.

Judging from the pictures we had seen, we expected to sit out under the bamboo trees and

preach to half naked savages, but nowhere had we been told that on the initial trip to our future field of labor would we have the memorable experience of sleeping on a hot floor with no bedding except a block of wood and a part of an overcoat. The good people in whose little hut we spent that never-to-be-forgotten night turned the whole place with its occupants over to us some of which were rather intimate. About the time we were ready to doze off after being properly baked, a number nine shoe would go whistling through the air and the family rat or one of his cousins would limp away squealing.

Late in the afternoon of the second day we made port, tired and hungry. Three families in one house was better than three families in one room on the floor. The larder was nearly empty and we began to be in despair till some one discovered a part of a sack of flour that had come through the rainy season. This flour after several siftings to keep it "status quo" was made into biscuits for the famished crowd. There may have been a can of jam to add to the festivity of the occasion or perchance a tin of corned beef, but those biscuits with their brown fluffiness will never be forgotten.

Mrs. Sharp and the Swearers returned to the work, and other new recruits have been added so that with the coming and going the

number of missionaries accredited to Kongju, counting those on furlough, is eleven; one doctor and wife, one educational man and wife, two evangelistic workers with their wives, and three lady workers.

Fifteen years ago there were a number of groups in different parts of the territory, but many came in for reasons largely political and soon left again. At that time our helpers, such as we could get, were "unlearned and ignorant men."

Perhaps one of the greatest agencies in building up a constituency has been, the Bible classes of which there have been including large and small, between thirty and forty every year for several years. This has gradually, even among an ignorant and backward people, given us some splendid leaders. We have over seventy meeting places and sixty church buildings. There are including Bible women and colporteurs 36 paid workers, and at least as many more local preachers, exhorters, and class-leaders, who give liberally of their time with no compensation except that which comes through the joy of service. Our people are paying their preachers well in most cases, building their own churches, and giving liberally toward the support of the various benevolences. And yet we are still in the beginnings for only one in 300 is as yet a Christian.

Chosen Christian College

BY DR. A. L. BECKER

If it is difficult to sift out the peculiar share of the Methodists in the development of the Chosen Christian College, but the following will indicate some of the main activities and the results.

From the time the College began work in the Y. M. C. A. building, A. L. Becker and B. W. Billings have represented the Methodist Mission. There has been little of the time since the formal organization of the college March 5th, 1915, when we have had less than three teachers in the school. Dr. W. C. Rufus, O. A. Weller, Mrs. A. L. Becker and Mrs. O. A. Weller have taught during this period. Mr. Billings has taught English, history and Bible very effectively and has shown himself a good teacher; he has also served as vice-president and member of the Board of Managers. Dr. Becker has had charge of the mathematics and physics department and served as Dean and a member of the board with the exception of the period, 1919-21, when he was taking post graduate study at the University of

Michigan. Mr. Thurman Andrew was appointed to the college in the fall of 1921 and has already shown that he is just the man we needed in the mathematics and physics department as he has had a fine practical as well as theoretic training. He is a member of our all-important College Building Committee.

Our Korea Mission has from the first unanimously supported the college and thereby has greatly encouraged those appointed to the college in the days when the college was "in the making" and largely "on paper." Our Bishops, Harris and Welch, have labored unceasingly that we might have this institution of higher learning, and without their aid our college could not be what it is. Dr. North, representing our Mission Board in New York, has shown a personal interest in our development and helped us to plan largely and wisely and has always insisted on full-cooperation of our Board and Mission in the school.

Our Board pledged itself at the time of the registration of the college to put ₩100,000.00

into the permanent equipment and has already paid over ₩64,000.00 on the construction of Science Hall and two residences. Through the efforts of Dr. Avison and Bishop Welch the First Methodist Church of Pittsfield, Mass. has undertaken the construction and equipment of Science Hall to the extent of ₩80,000.00, and this building will soon be ready for use. The Methodist Board has also pledged ₩60,000.00 for the construction of the Chapel and Social Building. The Pittsfield Church have also pledged an annual endowment of the Science Hall on the basis of one dollar for every dollar they spend on themselves, so there will be no excuse for our not keeping up-to-date in science. The Board has also indicated its willingness to increase its annual contribution to the budget in order that we may meet the expanding needs of the school.

Out of the 122 total enrollment of the past year 35 came from Northern Methodist Mission higher common schools, about 30% of the enrollment. Pai Chai furnished 22 candidates and Quang-Sung of Pyeng Yang which is also a registered school, furnished 10 more. 24% of the college students come from non-mission schools.

The college has graduated a total of 37; out of this number 20 were members of the Methodist Episcopal Church. Two served for three

years as assistants on the faculty and have gone to the United States for graduate study. Another is a secretary in Sunday school work. One is a member of the so-called provisional government at Shanghai. One is the dean's assistant at the Chosen Christian College and another is doing the registrar work. One is studying law in Kyoto Imperial University.

The following table gives the classification in detail.

- 2 have gone to U. S. A. for further study.
- 1 has " " Japan " "
- 3 are employed in the college. " "
- 3 " " " Christian Schools of Seoul.
- 1 is attending Theological School.
- 3 are teaching in Higher Common Schools outside of Seoul.
- 2 are in business.
- 1 is in the newspaper business.
- 1 " Shanghai.
- 1 " Secretary, S. S. work.
- 1 " assistant editor of the Christian Messenger.
- 1 has died.

We are justly proud of the list of real Christian workers that the Chosen Christian College has helped to train and we feel that through these we have already contributed much toward the evangelization and development of Korea.

Filling the Pulpits.

The work of the Union Methodist Theological Seminary.

BY DR. C. S. DEMING.

In the short span of ten years of active work, there have passed through the seminary course 108 men. Some came from the farm, others from trades and others from the schools. They all had seen the vision, were not disobedient to it, and came eager to prepare themselves for a larger work in God's kingdom.

Many of them have had their faith tested by the experiences through which they passed while deciding to become Christians against the wishes of their parents and relatives; by their struggles with poverty in their effort to get an education and by political persecution.

Most of them have known the pleasure, not only of leading men to Christ, but of starting new groups in heathen villages. In this work many of them have met with theological, Biblical, and philosophical questions that they

could not answer. They came up to inquire as well as to learn.

Naturally in these conditions, the study of God's word has taken a large place in the course of study, and every effort is made to keep the students in touch with the work of the ministry while they are pursuing their studies in Seoul.

The curriculum has broadened from year to year as the quality of students has improved. We realize that we must keep abreast of the growing intellectual awakening of the Korean people. In addition to the course conducted in the vernacular there has been added this spring a course in English adapted for college graduates. Besides the regular theological studies, courses are offered in religious education, S. S. pedagogy and methods, logic, psychology, Japanese, biblical history and biblical geography.

It is necessary to furnish many of the students with help to enable them to continue their studies and for this we need an increasing number of scholarships. Those helping in this way are kept in touch with particular students by photographs and letter.

The Seminary is located on a hill outside of the West Gate. In the early years the students sat on the floor before the teachers in the Korean buildings which were on the place when the site of 5 acres was purchased. In 1915 the Gamble Hall and Dormitory were completed and the work was continued in well equipped and modern buildings. From time to time foreign and Korean residences and some land have been added to the original purchase until now there are 3 missionary residences and houses for two of the Korean professors on the site. There is a play ground for the students, a plot of garden for each residence, and a fine grove of pine trees.

The Gamble Hall which was destroyed by fire in December, 1918, has been re-built.

In 1918 the influence of the Seminary was enlarged by the publication of a theological magazine. For two years it was published as a quarterly but has appeared bi-monthly since 1918. In addition to Biblical and theological material, each issue contains biographical, devotional and miscellaneous reading, Sunday-school literature and foreign news. Thus 1,000 pages yearly of matter of permanent value is disseminated among the churches.

The graduates of the Seminary have brought honor to the institution, some of them by the prominent places they have occupied in the church, others by their faithfulness and spiritual activities. Among them have been district superintendents, professors and editors but the majority have been preachers who delight in proclaiming the gospel of the Kingdom of God.

Bring Your Own Chair !

The needs of Haiju District.

BY BLANCHE BAIR.

The educational problem on the Haiju district is a difficult one. In the first place the demands are far greater than the ability to meet them. Not only is this true of the city but throughout the entire district. The plea everywhere is, "Please help make it possible for our children to study."

The schools in the city are not able to receive the children who seek registration. Out of one thousand children who wished to enter the government school this year only two hundred and fifty were accepted and aside from the regular attendants in our mission boys' school there were two hundred applicants and only thirty of them could be received. Since it is true that the Orientals are not as keen on the education of their daughters as they are of their sons the numbers proportionately in the girls' schools are not as large in the boys' schools. However, there are many instances where we have to refuse the girls the privilege of entrance.

Last year in the boys' school a peculiar incident occurred. A boy who had been rejected several times tried again and again to gain entrance to the school. When he was told that there was no seat for him he felt he could not allow that to keep him from studying, so he went out, made himself a chair and brought it to the school. His persistency prevailed and he was allowed to study. One other boy who came to enter the school last spring was

considered too old to enter the first grade and hardly advanced enough for second, so the teachers refused to accept him. He, however, entered the dormitory declaring he would not leave until they received him if it meant he had to wait twelve years. The teachers finally allowed him to try the second grade. His grades have proven that he was worthy of acceptance.

Our boys' school confines its efforts to the primary grades while the girls' school has part grammar grade work in addition to the primary. According to the new rule that the primary grades are to be increased from four to six years we are adding the fifth grade this year and expect to add the sixth year later making our primary school as strong as those of the government. The complications which confront us are indescribable. One reason is because it is difficult to secure teachers who have had normal training in addition to their education in the primary and high schools. Another reason is because in our mission schools there are no funds aside from the tuition and the help which comes from the Boards to carry on the work.

Plans are being made at present by the city and government for a large grammar school for boys in Haiju city, and about three hundred thousand yen have been appropriated for it but as yet nothing has been done along these lines for the girls.

In reference to the kindergarten children we cannot begin to receive those who wish to come. This is due to lack of teachers and school buildings. Emphasis on the kindergarten work seems to be of great importance as we reach the homes of the higher classes. Last fall we had a parents' meeting to raise money to pay the coal bill for the winter and those who gave most generously were parents of our kindergarten children. There are sixty children in the kindergarten with sessions for different children each day. This requires two teachers, a normal trained kindergartener and an organist who also helps with the general work. This spring we graduated thirty bright little children.

The Christian people throughout the district are pleading for help for the education of their daughters. In one of the villages many miles from a government school the people want their daughters to study and they themselves are willing to do all they possibly can to have a school but are not able to bear all the expenses. They say there are thirty five girls in the small town and that they will pay the salary of one teacher and all the incidentals if we will furnish another teacher. This is true also in many other places.

Pai Chai—First, Foremost, and Fruitful.

By H. D. APPENZELLER.

It will be thirty seven years ago in November that the first school of western learning was founded in Korea. With vision and unflinching faith the founder, H. G. Appenzeller, gathered a few young men around him and started what has today become a school of over seven hundred and fifty students and alumni numbering in the hundreds who are leaders in the life of the once hermit people. The name "Pai Chai" was conferred by the former Korean king and translated means "The Hall for Rearing Useful Men." Pai Chai has striven ever to live up to this ideal of useful Christian manhood.

Her history has been an eventful one, continuous since the beginning and varying from simple courses in English, arithmetic, history, Chinese, Bible and the like developed, until at one time the name of college was attached and that grade of work attempted. But in the main Pai Chai has been a high school. She took the lead under the principalship of Mr. Hugh H. Cynn in registering under the government ordinance and was followed by other Korean private and mission schools. The influx of students as marked at that time and has since continued to increase. Last

Appreciation of education is found all about us. About fifty young married women in the church who lost their opportunity for study when it should have been granted them, attend the night school regularly and their whole thought is absorbed in study. We have an English class for young men, many of whom are determined to learn English at all costs.

We appreciate the rapid progress that is being made educationally among our Korean Christians but to keep the one great object, that for which Christ came into the world, foremost in the minds of the children is not an easy task. And yet we have been made to rejoice this year to see the ready response the children have given in the devotional hours. In the pioneer days of Christianity in Korea much time was devoted to memorizing the Scriptures but recent observation has led me to believe that such is not the case now. This year we are emphasizing memory work in the devotional hour, since many of our girls are from non-Christian homes, and I believe much good will be the result, for the Scriptures produce an indelible mark on the mind of the child. "And a little child shall lead them."

year the applicants for the six years offered were 1,183 and this year for only two years opened to receive entrants, namely the first and fifth years, a total of 805 sought admission. The new recitation building opened last April and realigned by the generous contributions of Dr. John F. Goucher and his friends, has made possible a student body of over 750, one whose proportions were not dreamed of a few years ago.

Pai Chai is utilizing this opportunity offered under the new Educational Ordinance of registering under the new law and becoming a fully recognized school of similar grade and standing as the middle schools in Japan. The teaching staff numbers twenty-five with graduates from the Imperial University, Doshisha, Osaka Technological School, the Imperial Military School, Higher Normal School, Ohio Wesleyan University, Princeton University and the like.

While preference is given to students of Christian connections at the time of matriculation, the fact of not being a Christian does not bar from admission, for our aim is so to inspire, lead and teach that they may love to follow the Great Teacher even after leaving

school. Before graduating each boy is given the opportunity to decide for Christ and join the church. We have graduated classes all of whose members have been baptized.

Last May Dr. R. S. Stewart in a series of evangelistic meetings greatly inspired and helped the students and when he called for those who wanted to follow Christ, to stand five hundred boys jumped to their feet. It was a great moment reminding one of the blind man whom Jesus healed when he said "*Lord who is he that I may believe.*"

Only this last January, on Korean New Year's Day we were privileged to see the

gracious results of a series of lectures in our chapel hours by Miss C. Tinling, of the Women's Christian Temperance Union. On their New Year's Day 294 boys signed the "Pai chai Purity Pledge" promising to abstain from the use of alcoholic beverages, tobacco, opium and other harmful drugs at least until twenty-five years of age.

From all the thirteen provinces, from Hawaii and Siberia, they come to us, from every sect and creed, to become useful men. And with these eager youths, this flower of Korean manhood, we would learn of Him who "came not to be ministered unto but to minister."

Notes and Personals.

Methodist Episcopal Mission, North.

To the Rev. and Mrs. H. D. Appenzeller, a son, Richard Dodge, was born on March 30.

To the Rev. and Mrs. J. V. Lacy, a daughter, Alice Lorna, was born on April 16.

Bishop Welch was in Seoul for Easter week.

Woman's Foreign Missionary Society.

Miss Appenzeller and Miss Hulburt have returned to Ewha from furlough in the United States.

Methodist Episcopal Mission, South.

A son, Bruce, was born on March 24th to and Dr. and Mrs. J. B. Ross, Wonsan.

The many friends of Mr. and Mrs. L. H. Synder will be glad to know that they have returned with their four children to Korea after an absence of seven years. They have joined the Southern Methodist Mission.

Rev. and Mrs. G. F. Erwin and child have arrived in Korea.

Presbyterian Mission, North.

A daughter, Laura Belle, was born to Dr. and Mrs. Byram on February 19, at Kangkei.

Dr. and Mrs. A. I. Ludlow have returned from a furlough in the United States.

Mr. and Mrs. E. L. Campbell and children have left for a furlough in the United States.

Presbyterian Mission, South.

Dr. R. M. Wilson, wife and children have left for furlough in the United States.

Rev. D. J. Cumming left for the United States on April 29, where he will spend the summer, returning in September.

Miss Lillian Austin of Chunju has been ordered home on account of ill health. She is accompanied by Miss Buckland who is going on regular furlough.

Canadian Presbyterian Mission.

Rev. E. J. O. Fraser, wife and children have sailed for Canada on furlough.

Dr. and Mrs. S. H. Martin of Yong Jeung have left for Canada on furlough via the United States.

Mrs. H. Hylton and children have left for Canada.

To the Rev. and Mrs. F. W. Cunningham of the Australian Presbyterian Mission a son arrived on April 10.

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YAMATO HOTELS: Dairen, Hoshigaura, Port Arthur, Mukden, and Changchun.

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